CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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Rammohun Roy's Second Appeal.

SKETCHES OF ECCLESIASTICAL HISTORY.

The following extract relative to the history of the Trinitarian doctrine, is from Rammohun Roy's Second Appeal.

As to the nature of those doctrines of christianity deemed essential in the earliest times, I shall content myself with making a few extracts from the ecclesiastical history of Mosheim, a celebrated author among Trinitarians, which will prove that the doctrine of the Trinity, so zealously maintained as fundamental by the generality of modern christians, made not its appearance as an essential, or even secondary article of christian faith until the commencement of the fourth century; and then it was introduced after long and violent discussions by the majority of an assembly, who were supported by the authority of a monarch. Mosheim, vol. 1, p. 100, "Nor in this first century was the distinction made between christians of a more or less perfect order which took place afterwards; whoever acknowledged Christ as the Saviour of mankind, and made solemn profession of his confidence in him, was immediately baptized and received into the church." P. 411, "Soon after its commencement, even in the year 317, a new contention arose in Egypt upon a subject of much higher importance, and with consequences of a yet more pernicious nature; the subject of this fatal controversy, which kindled such deplorable division throughout the christian world, was the doctrine of three persons of the Godhead; a doctrine which in the three preceding centuries had happily escaped the vain curiosity of human researches, and been left undefined and undetermined by any particular set of ideas. The church indeed had frequently decided against the Sabellians and others, that there was a real difference between the Father and the Son, and that the Holy Ghost was distinct from them both; or as we commonly speak, that three distinct persons exist in the deity; but the mutual relation of these persons to each other, and the nature of the distinction that subsists between them, are matters that hitherto were not disputed nor explained, with respect to which the church had consequently observed a profound silence:—nothing was declared to the faith of christians in this matter, nor were there any modes of expression prescribed as requisite to be used in speaking of the mystery. Hence it happened that the christian doctors entertained different sentiments upon this subject without giving the least offence, and discoursed variously concerning the distinction between Father, Son, and the Holy Ghost, each one following his respective opinion with the utmost liberty."—On this quotation I beg leave to remark, that if in the first and purest ages of christianity the followers of Christ entertained such different opinions on the subject of the distinction between Father, Son, and Holy Spirit, without incurring the charge of heresy and heterodoxy, and without even breaking the tie of christian affection towards each other, it is a melancholy contrast that the same freedom of opinion on this subject is not now allowed, nor the same mutual forbearance maintained amongst those who call themselves christians. Mosheim, p. 412, "In an assembly of Presbyters of Alexandria, the bishop of that city, whose name was Alexander, expressed his sentiments on this head with a high degree of freedom and confidence; and maintained among other things, that the Son was not only of the same eminence and dignity, but also of the same essence with the Father: this assertion was opposed by Arius, one of the Presbyters, a man of a subtile turn, and remarkable for his eloquence." P. 414, "The emperor Constantine, looking upon the subject of this controversy as a matter of small importance, and as little connected with the fundamental and essential doctrines of religion, contented himself at first with addressing a letter to the contending parties, in which he admonished them to put an end to their disputes; but when the prince saw that his admonitions were without effect, and that troubles and commotions which the passions of men too often mingle with religious disputes were spreading and increasing daily throughout the empire, he assembled at length in the year 325, the famous Council of Nice in Bythinia, wherein the deputies of the church universal were summoned to put an end to this controversy. In this general council, after many keen debates and violent efforts of the two parties, the doctrine of Arius was condemned; Christ declared consubstantial or of the same essence with the Father; the vanquished Presbyter banished among the Illyrians, and his followers compelled to give their assent to the creed or confession of faith which was composed by this council." It must not escape the notice of my readers, that so late as the year 314, the doctrine of the Son being of the same nature with the Father was supposed to be a matter of small importance, and little connected with the fundamental and essential doctrines of religion.

The reason of the majority being in favour of the three persons of the Godhead at the Council of Nice, may be easily accounted for, as I noticed before. More than nine-tenths of the christians of that age, including the emperor and princes, were gentile converts, to whom the idea of a plurality of Gods was most familiar and acceptable, and to whose reason as well as practice the worship of a deity in the human shape was perfectly consonant, as appears from the following quotation, as well as from the Roman and Grecian histories. Mosheim, p. 25, "The deities of almost all nations were either ancient heroes renowned for noble exploits and worthy deeds, or kings and generals who had founded empires, or women become illustrious by remarkable actions or useful inventions; the merit of the sedistinguished and eminent persons, contemplated by their posterity with an enthusiastic gratitude, was the reason of their being exalted to celestial honours." We find also in the Acts of the Apostles, Paul declared to be God by the people of Melita, and both Paul and Barnabas regarded as gods by the inhabitants of Lystra; and the Saviour was ranked in the number of false Gods even by professed heathens. Acts xxviii. 6,—"Howbeit they looked when he (Paul) should have swollen or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said he was a God." Acts xiv. 11, "The gods are come down to us in the likeness of men." Moshiem, page 25, "Many who were not willing to adopt the whole of the doctrines of Christianity, were nevertheless, as appears from undoubted records, so struck with the account of his life and actions, and so charmed with the sublime purity of his precepts, that they numbered him (Jesus) among the greatest heroes, nay, even among the gods themselves." P. 46, "So illustrious was the fame of Christ's power grown after his resurrection from the dead, and the miraculous gifts shed from on high upon his apostles, that the emperor Tiberius is said to have proposed his being enrolled among the gods of Rome, which the opposition of the senate hindered from taking effect." If some of the heathens from the nature of their superstitions could rank Jesus among their false gods, it is no wonder if others, when nominally converted to christianity, should have placed him on an equality with the true God, and should have passed a decree constituting him one of the persons of the Godhead. These facts coincide entirely with my own firm persuasion of the impossibility, that a doctrine so inconsistent with the evidence of the senses as that of three persons in one being, should ever gain the sincere assent of any one, into whose mind it has not been instilled in early education. Early impressions alone can induce a christian to believe that three are one, and one is three; just as by the same means a Hindoo is made to believe that millions are one, and one is millions; and to imagine that an inanimate idol is a living substance, and capable of assuming various forms. As I have sought to attain the truths of christianity from the words of the author of this religion, and from the undisputed instructions of his holy apostles, and not from a parent or tutor, I cannot help refusing my assent to any doctrine which I do not find scriptural.

TRINITARIAN REVIEW.

EXTRACTS FROM THE TRINITARIAN REVIEW, SHOWING HOW MUCH TRINITARIANS DIFFER AMONG THEMSELVES.

[Continued from vol. 1, p. 198.]

CONTRAST XII.

Dr. Wallis and Dr. South.

Dr. Wallis. The three persons are only three *external relations* of God to his creatures, as Creator, Redeemer, and Sanctifier.—Consid. on the Explications of the Trin. p. 16, and B. Mord. Apol. p. 154.

Dr. South. The three persons are three *postures* or three *internal relations* of the one substance of Deity to itself.—B. Mord. Apol. 154.

Remark. In the first we have mere *offices* or *external relations* for *persons;* in the other some unknown "*internal relations;*" but in both God is represented as strictly but *one* person. Any person who holds *three offices* is a Trinity, in the sense of Dr. Wallis, and any person who has three *internal relations* in his own substance is a Trinity, in the sense of Dr. South. What Socinian does not believe that God acts as Creator, Redeemer, and Sanctifier?

CONTRAST XIII.

Scholastic Explanation and Mr. J. Howe.

Scholastic explanation. "The common or scholastic explication of the Trinity is, that God is but one simple, infinite, and eternal spirit. Hence it follows, that the Divine essence, powers, and essential properties of the Father, the Son, and the Spirit, are *numerically the very same*—and that the sacred *three* are distinguished only by the superadded relative properties of *paternity, filiation,* and *procession.*"—Stated by Watts, and quoted in his life,

Mr. Howe. "God is three distinct *Beings, Minds,* or *Spirits,* united in *one Being,* as the vegetative, sensitive, and intellective natures are united in one man."—Calm Inquiry.

Remark. The former expressly affirms but *one mind* in Deity; the latter as expressly affirms *three.* The difference is precisely the same as that between a *unitarian* and a *trinitarian.* Yet so pious and intelligent a man as Dr. Watts says, this scholastic explication "has been long and universally received, and been called orthodox." The Doctor was doubtless under a mistake in saying it had been "*universally* received." It might however be universally "called *orthodox;*" for any explanation passes for orthodox, if the writer does not expressly deny the propriety of the unscriptural language "three persons in one God." He may explain away, as the schoolmen did, every idea of three distinct persons, and still be considered as an advocate for the orthodox faith.

CONTRAST XIV.

Author of the answer to Dr. South's animadversions, and persons mentioned by Mr. Baxter.

Author. "Who are the three?" "They are three *properties* in God; *goodness* in God is infinite, and therefore is God; the same must be said of *wisdom* and *power,* and yet they are not *three* Gods but *one* God."—Considerations on the Expli. p. 34.

Persons, &c. "Some expressly say, that *power, wisdom,* and *love* are the Father, Son, and Holy Ghost.—Extract in the life of Watts.

Remark. In each of these, the *persons* are mere *attributes* of the one God; but one makes *goodness* the Father, the other *power;* and one makes *power* the Holy Spirit, the other *love.* On one scheme, *goodness* sends *wisdom* and *power;* on the other *power* sends *wisdom* and *love.* But what Socinian does not believe, that all these attributes are in God?

CONTRAST XV.

Mr. Baxter and other persons mentioned by him.

"Mr. Baxter thought the three divine persons to be one and the same God, *understanding, willing,* and *beloved* by himself, or *wisdom, power,* and *love.*"—Doddridge's Lectures, p. 191,

"I would advise you to be none of them, who shall charge with heresy all who say, that the three persons are *God understanding himself, God understood by himself,* and *God loving himself.*"—Extract from Baxter in the life of Watts.

Remark 1. Who can help mourning, to think that such a kind of idolatrous respect has been paid to an unintelligible form of words, as to lead so good a man as Mr. Baxter to write *nonsense* for *divinity!* and to make out three *persons* of God's *understanding, willing,* and *loving* himself!

Remark 2. How intelligible it must be to an inquiring sinner, to be told, that "God understanding himself" sent "God understood by himself" to die for our offences; and that he sends "God loving himself" to sanctify our hearts!

CONTRAST XVI.

Bishop of Sarum and Junius.

Bishop of Sarum. "The *three* are more than three *names,* but not three distinct beings. By person is not here meant a *complete, intelligent being,* but only that every one of the *blessed Three* has a peculiar distinction."

Junius. "The persons are distinguished from the essence in *notion only;* but they are *really distinguished.*"—Mordecai's Letters.

Remark 1. According to the Bishop, and a hundred others, Jesus Christ is not a "complete, intelligent being," but something that has a peculiar distinction. Nor is the Father, on this scheme, "a complete intelligent being."

Remark 2. According to Junius, "the persons are distinguished from the essence in *notion only,* but they are *really distinguished.*" In plainer language;—There is no foundation for such a distinction, yet in their imaginations men do *really* make it. This was worthy of Junius, and it gives, perhaps, the most correct idea of the Trinity, as it is commonly received.

INNATE OR HEREDITARY MENTAL DEPRAVITY INCONSISTENT WITH SOME OTHER CALVINISTIC DOCTRINES.

"If hereditary corruption be admitted, it will totally destroy all the subsequent temptations of Satan. If man be so depraved that he can neither think a good thought nor perform a good action; if his very best deeds are only splendid sins, there is no place left for the seductions of the evil one. His whole business must have been completed by the success of his first enterprise. He and his agents would be idling away their time in employing arts of seduction upon those who are already prone to every kind of iniquity: or endeavouring to captivate those who are already in their chains.

"The doctrine of original depravity opposes with no less force, that of the true and proper incarnation of the Son of God. If it be true that our natures are universally corrupt, when the Godhead became man in the person of Jesus Christ, he must have taken our corrupt natures upon him; that is, he must also have inevitably partaken of this original hereditary depravity. If he remained untainted with original sin, it could not be our nature which he took upon himself. Admitting that the union of the Divinity with the humanity, may have preserved the latter from actual transgression, may have checked and subdued every evil propensity, or may have prevented any from rising, yet the propensity must have been radically inherent in the person of Jesus Christ, as much as in ourselves. The divine nature must inevitably have taken the human, as it actually exists. Christ Jesus, therefore, as man, however perfect in character and conduct, yet being a child of Adam, was, equally with those he came to save, "liable to the wrath of God, and the pains of hell forever!" The pen trembles as it traces these consequences; but they inevitably flow from this extravagant hypothesis! The idea might be enlarged upon, were not the subject too revolting. The position that our Saviour was born out of the course of ordinary generation, does not solve the difficulty, unless it can be proved that Adam's depravity ran in the male line alone, notwithstanding that Eve was first in the transgression. Mary, the mother of Jesus, being born of parents naturally depraved, must have partaken of their depravity, and this must have been communicated to all her descendants, whether according to the course of ordinary generation or not. It is maintained by our opponents universally, that our Saviour was of the seed of David, alone in consequence of his having been born of Mary; but as they apply the declaration of David, that "he was born in sin, and in iniquity did his mother conceive him," to the poliution derived from Adam, Mary must also have partaken of, and communicated its dreadful effects to her son.

Thus it appears, without the possibility of evading the force of the argument, that if the doctrine of hereditary depravity be true, and if the Son of God be also the Son of Man, being descended from Adam, in the female line, he "sinned in him, and with him in the first transgression."

REV. SAMUEL C. THACHER.

Extract from a sketch of the life of Rev. S. C. Thacher, late minister of the New South Church, Boston, who died Jan. 2, 1818, æt. 32; from the North American Review.

His piety was a deep sentiment. It had struck through and entwined itself with his whole soul. In the freedom of conversation, I have seen how intimately God was present to him. But his piety partook of the general temperament of his mind. It was warm but not heated; earnest, but tranquil; a habit, not an impulse; the air which he breathed, not a tempestuous wind, giving occasional violence to his emotions. A constant dew seemed to distill on him from heaven, giving freshness to his devoted sensibilities; but it was a gentle influence, seen not in its falling, but in its fruits. His piety appeared chiefly in gratitude and submission, sentiments peculiarly suited to such a mind as his. He felt strongly, that God had crowned his life with peculiar goodness, and yet, when his blessings were withdrawn, his acquiescence was as deep and sincere as his thanfulness.—His devotional exercises in public were particularly striking. He came to the mercy seat, as one, who was not a stranger there. He seemed to inherit from his venerable father the gift of prayer. His acts of adoration discovered a mind penetrated by the majesty and purity of God; but his sublime conceptions of these attributes were always tempered and softened by a sense of the divine benignity. The *paternal character* of God was not only his belief, but had become a part of his mind. He never forgot, that he "worshipped the Father." His firm conviction of the strict and proper unity of the divine nature taught him to unite and concentrate in his conception of the Father, all that is lovely and attractive, as well as all that is solemn and venerable; and the general effect of his prayers was to diffuse a devout calmness, a filial confidence, over the minds of his pious hearers.

"Being myself a *Calvinist,* I must needs differ pretty much from a gentleman who professes himself an *Arminian.* But I consider what those *maxims of piety* are, which engage the *Arminian* to maintain his distinguished positions. Those maxims are, *that* the holy and sin-hating Lord must not be reproached as the impeller of the sin, whereof he is the *revenger: that* our merciful Father must not be blasphemed, as if he dealt after an illusory manner with men, when he invites them to his mercy: *that* none, among the fallen race of the *first Adam,* are to be shut out from the hopes of life, in the death of the *second Adam: that* impenitent unbelievers must not cast on God the blame of their unbelief; but the wicked must lay wholly on themselves the fault of their own destruction: and, *that* men must work out their own salvation with as much industry, and agony, and vigilance, as if all turned upon their own will and care, whether they shall be saved, or no. Now, these are *maxims,* which every pious *Calvinist* will also most heartily consent unto. And if I should repeat the *maxims of piety,* which make me fall in with the position of a Calvinist, I am confident the pious *Arminian* would most heartily subscribe unto them. Now, if good men are so united in the *maxims,* which are the END, for the serving whereof they declare that they pursue their controversies; why should not this *uniting piety* put an end unto their controversies? *and beat their swords into ploughshares, and their spears into pruning hooks?* COTTON MATHER.

EXTRACT FROM LAW'S SERIOUS CALL.

But turn your eyes now another way, and let the trifling joys, the gewgaw happiness of Feliciana, teach you how wise they are, what delusion they escape, whose hearts and hopes are fixed upon a happiness in God.

If you were to live with Feliciana but one half year, you would see all the happiness that she is to have as long as she lives. She has no more to come, but the poor repetition of that which could never have pleased once, but through a littleness of mind, and want of thought.

She is again to be dressed fine, and keep her visiting day. She is again to change the colour of her clothes, again to have a new head-dress, and again put patches on her face. She is again to see who acts best at the play-house, and who sings finest at the opera. She is again to make ten visits in a day, and be ten times in a day trying to talk artfully, easily and politely about nothing.

She is to be again delighted with some new fashion; and again angry at the change of some old one. She is to be again at cards, and gaming at midnight, and again in bed at noon. She is to be again pleased with hypocritical compliments, and again disturbed with imaginary effronts. She is to be again pleased with her good luck at gaming, and again tormented with the loss of her money. She is again to prepare herself for a birth-night, and again see the town full of good company. She is again to hear the cabals and intrigues of the town, again to have secret intelligence of private amours, and early notice of marriages, quarrels, and partings.

If you see her come out of her chariot more briskly than usual, converse with more spirit, and seem fuller of joy than she was last week, it is because there is some surprising new dress, or new diversion, just come to town.

These are all the substantial and regular parts of Feliciana's happiness; and she never knew a pleasant day in her life, but it was owing to some one, or more of these things.

It is for this happiness, that she has always been deaf to the reasonings of religion, that her heart has been too gay and cheerful to consider what is right or wrong in regard to eternity; or to listen to the sound of such dull words, as wisdom, piety and devotion.

It is for fear of losing some of this happiness, that she dares not meditate on the immortality of her soul, consider her relation to God, or turn her thoughts towards those joys, which make saints and angels infinitely happy in the presence and glory of God.

But now let it here be observed, that as poor a round of happiness as this appears, yet most women that avoid the restraints of religion for a gay life, must be content with very small parts of it. As they have not Feliciana's fortune and figure in the world, so they must give away the comforts of a pious life, for a very small part of her happiness.

And if you look into the world, and observe the lives of those women, whom no arguments can persuade to live wholly unto God, in a wise and pious employment of themselves, you will find most of them to be such, as lose all the comforts of religion, without gaining the tenth part of Feliciana's happiness. They are such as spend their time and fortunes only in mimicking the pleasures of richer people; and rather look and long after, than enjoy those delusions, which are only to be purchased by considerable fortunes.

But if a woman of high birth, and great fortune, having read the Gospel, should rather wish to be an under servant in some pious family, where wisdom, piety, and great devotion, didirected all the actions of every day: if she should rather wish this than to live at the top of Feliciana's happiness, I should think her neither mad, nor melancholy; but that she judged as rightly of the spirit of the Gospel, as if she had rather wished to be poor *Lazarus at the gate*, than to be the rich man *clothed in purple and fine linen, and faring sumptuously every day.*

CHRISTIAN REGISTER.

FRIDAY EVENING, AUGUST 16, 1822.

Strictures on Extracts from Dr. Miller's Letters.

In the series of extracts that have been published in the Recorder, from Dr. Miller's letters, there is one entled "*Ill-timed courtesy of the orthodox.* This extract is the whole of it so truly remarkable,—it manifests so bad a spirit and is so intent on exciting and keeping alive among christians a spirit of bitterness and wrath and clamour, that we cannot refrain from giving the whole of it to our readers as it stands, that they may see and judge for themselves what just occasion we have to call on every peaceable and well-minded citizen to bear their testimony against the gross outrage that is thus practised upon the christian community, and to bestow their severe reprehensions on all the authors of such antichristian designs and attempts as are here manifested by Dr. Miller.

"Rely on it my friends Unitarians have been too long courteously called Christians, and recognized as such by the Orthordox around them. We have too long suffered the principles of worldly politeness to betray us into unfaithfulness in the cause of our Master. When Unitarianism was rare in our country, and rather courted concealment than publicity; and when, in most cases the sentiments of certain individuals on this subject were rather suspected than known, it was customary, particularly in some neighborhoods, without scruple, to allow them a place among the various denominations of Christians; to associate with them, on equal terms, as such; and even to admit of free ecclesiastical intercourse. Some of the Orthordox, from local circumstances, have been so much in habits of this kind that ti seems difficult, if not a kind of outrage, to alter them. But is it not a duty to submit to such an alteration, painful as it may be to social feeling? If it was the duty of the Reformers and their adherents, to come out from *Babylon the Great the mother of harlots and abominations*; and if it be allowed, on all hands, to be incumbent on Christians to refuse all fellowship, in matters religion, with the tribes of open infidelity; to me it appears equally plain, that christians ought no longer to acknowledge as such, or to think of meeting on any common religious ground, those who deny the Christian's God, and preach entirely another gospel. *Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty.*"

To many of our readers no comments, perhaps, will be necessary upon so barefaced an attempt as this to destroy whatever may yet remain of civil deportment and good christian feelings between the orthodox and the liberal. A single glance at it is enough to convince any discerning mind that it springs from a temper entirely unchristian, and that whatever redeeming good qualities its author may possess, they cannot avail to screen him from the most severe and unqualified reprehension.

To perceive its real odiousness let us look a moment at its separate parts.—The duties of christian affection and fellowship which have hitherto been performed towards us (how rasely we know too well) are called on their part "unfaithfulness, in the cause of their Master; and in order to render more effectual their exhortations to uncharitableness, it is artfully insinuated that they have been betrayed into this kind treatment of the liberal—this unfaithfulness to their Master by the principles of worldly politeness.

Now we say that this is an entire misstatement of the case, and does not do justice even to the orthodox. We are ready to admit that the instances of christian courtesy and fellowship shewn us, particularly of late, have been lamentably rare; but, in *mercy*, let those who have exercised this courtesy have the credit of doing it from the best motives and principles. We contend that this *has* in most instances been the case. Wherever an orthodox man has continued to maintain fellowship with his liberal brethren, there has been exhibited the evidence of true piety and the genuine temper of christianity triumphing over the dissocial, exclusive, and malignant tendency of orthodoxy, or false christianity. And, on the other hand, wherever the Orthodox have utterly discarded from their fellowship any, from mere difference of speculation, there has been the evidence, not of their faithfulness, but of their *unfaithfulness* to their Master: there has been the evidence of the discordant and love-destroying principles of false christianity triumphing over the mild, beneficent and love inspiring principles of the religion of Jesus. We are perfectly aware what we say. We are aware too that this will be promptly denied by the proud and self sufficient; but if there is a meek and humble christian in the extensive ranks of the orthodox, and we are assured there are many such, let him in the stillness of his retirement listen to the whispers of an unperverted conscience and it will tell him that this is all true, it will tell him that this is a crying iniquity, an offence that smells to heaven, and will assuredly prove the source of the most poignant future regrets.

It is truly a matter of astonishment to what lengths of uncharitableness and angry denunciations some men may go, without forfeiting at all the confidence and respect of the christian community. The public have been so long accustomed to give place to the assuming and dogmatical among religionists, that they have become in some degree blind to the iniquity of their pretensions. An orthodox man may come out with the most bitter and fiend-like anathemas against Unitarians, and instead of being shunned and contemned as he deserves to be by every friend of good order, he is perhaps caressed and applauded by many as only discharging a long neglected duty. The extent of this evil is probably owing in some degree to the passiveness and good nature with which liberal christians have submitted to this abuse. It is so common that its enormity is not felt, and the public is beginning seemingly to acquiesce in it as true. Unitarians have heretofore scarcely acted even on the defensive. They have felt strong in their own conscious integrity, and have looked with dignified contempt on the base means that are used to destroy their character. But as there is a large part of the uninformed and well disposed in the community who are carried away by the bold and confident manner of the orthodox, it seems to us quite time that the gross immorality and impiety of their example in relation to their christian brethren should be exposed to the censure and reprehension it so much deserves.

By what authority does Dr. Miller or any other man assume the right to sit in judgment on our religious principles? Who gave him a commission to determine our christian standing by any other rule than that left by our blessed master, viz. by our *christian character?* Is it not an act of gross impiety and an impeachment of the wisdom and faithfulness of our great christian lawgiver to institute any other test of the christian character than that which was instituted and sanctioned him? Is it not implicitly saying that he was unqualified for the office to which God appointed him

We stand then in this contest upon equal ground,—each upon his *christian character*, and for either to reject the other from christian fellowship for any other than practical deviation from the virtues required in the gospel, is openly to violate the christian precepts and openly to cast reproach on the blessed Author of our religion.

Dr. Miller has taken on himself to sit in Judgment on *us*, and not content with denouncing us himself, has called on all whom he may influence, to refuse all christian fellowship with us. Now by what rule has he determined us to be no longer entitled to the rights and privileges of christians? Has he done it by the christian rule, "By their *fruits* shall ye know them?" If he has found us essentially wanting here, then let us forever be silent. But no,—this is not the failure; —nor is this the rule by which he has judged and excluded us, for it is a rule too mean and weak for his exalted wisdom and new-invented righteousness. His rule is "*By their* CREEDS *shall ye know them*;" and here, being judged by *his* standard, and not that of the Bible, we are indeed found wanting, and we claim the honour of pleading guilty of deviating from his standard.

But it is now *our* turn to try the Christian standing of *him* who has so unceremoniously and upon such reprehensible principles, excluded us from the community of christians. And we will do it fairly and faithfully by the only legitimate rule. If Dr. Miller can be shown to have deviated essentially from the Christian morality, then let the community and his own conscience determine what degree of reproach and suffering inflicted on him will be comparatively equal to that which he has endeavoured to bring on us,—in view of the different degrees of guilt, on the one hand *in our dissenting from his creed*, and on the other in *his violating the Christian morality.*

Now we are all sensible to what reproach a christian professor would be immediately and justly exposed, who should allow himself to be overcome by temptation, and yield himself up to the indulgence of his appetites and passions. But among the various transgressions of the christian precepts, which are probably the most criminal in the view of heaven, those to which there is some temptation, such for example as the indulgence of our worldly appetites and passions, or those to which there is comparatively no temptation, and which arise chiefly from selfishness, pride and malignity of heart? No one we think will hesitate to answer, "the latter."

In the xv chapter of the gospel of John and the 12th verse is the followidg precept of our Saviour, in his own words. "This is my commandment; that ye love one another, as I have loved you.", And in the I John iv. 21 is another, in the words of the Apostle: "And this commandment have we from him, that he who loveth God love his brother also." In the iii chap. 10 v. of I. John is given the character of him who loveth not his brother. "In this the children of God are manifest, and the children of the devil: Whosoever doeth not righteousness is not of God, neither he that loveth not his brother." And our Saviour says, John xiv. 23 that our love to him is tested by our obedience to his precepts. "If a man love me he will keep my word." Now we maintain, that Dr. Miller has palpably and in a very aggravated manner violated these prime commandments of our Saviour. And we call upon our christian brethren who have settled down in passiveness and lethargy under his denunciations, to awake to a just sense of the degree of his guilt and the pernicious tendency of his example, and instead of joining him in denouncing and shunning those who differ, to tremble at the iniquity of cherishing the temper from which such denuncations spring, and to join with us, and all the friends of the beneficent and pacific spirit of the gospel, in warning and admonishing those who thus trifle with the express commands of the Saviour, to consider well before it is too late, the nature and the destructive consequences of the course they are pursuing and no longer suffer their attachment to names and systems to render them deaf to the voice of reason and scripture, and blind to the pernicious influence and deep guilt of their example.

Let us not be told by Dr. Miller, that these denunciations are the evidence, for those who use them, of their faithfulness to the cause of their Master. We listen not one moment to such mockery as this. Dr. Miller knows very well, and the veriest novice in christianity knows or ought to know, that whatever else this may be, it is not *christian fidelity*, and has no trace of christianity in its texture. With its motives we have nothing to do; that is Dr. Miller's concern. But with the conduct itself we have much to do, for it is an outrage that nearly affects a large and respectable class of christians, and, if not exposed in all its enormity to the just abhorrence of every good man, may prove an essential detriment to the peace and moral welfare of the christian community. We feel it our duty solemnly to protest against conduct so decidedly and grossly immoral, and to call upon christans to view it in its true character of odiousness, and to judge of and treat it as they would a similar ebullition of the bad passions from any other man. How far the indulgence of such a temper as Dr. M. has manifested destroys his claim to the christian character we pretend not to say: (for we know not what redeeming good qualities he may possess.) we leave this to the decision of the judge of hearts. But this we feel authorized and solemnly bound to say, that whatever may be Dr. M's. talents and acquirements,—or whatever may heretofore have been his christian attainments, he has given most lamentable proof not only of his want of one most important trait of the christian character, but of his utter disregard to one of the plainest and most essential precepts of christianity,—the command of the Saviour to his followers to love one another. To violate this command, and instead of loving to *hate* one another, and to exhort others to cherish the same unnatural and odious disposition, is an act of iniquity which, especially in a man of Dr. Miller's standing, no excuse can justify, or palliate. And we cannot but feel that it is worthy his most serious consideration, whether his zeal for orthodoxy has not led him to think far too lightly of the grace of charity, and whether conduct so manifestly in contradiction to every thing christian, must not justly expect some higher frowns than those of an offended public.

For the Christian Register.

WRESTING THE SCRIPTURES.

Those christians who assert the protestant right of perusing the word of God by the aid of reason, the vicegerent of God, are often assailed with the heavy accusation of wresting the scriptures to answer their unholy designs. They are accused of mistranslating, of using unauthorised punctuation, of attempting to prove certain passages to be interpolations, of considering some portions apochryphal, and of glossing over passages which are opposed to their notions. To these accusations it has been deemed a satisfactory answer that biblical scholars, of high estimation among the learned of all denominations, concur with the liberal in the principal objections that have been made by them to those parts of scripture which had been improperly rendered in the common version. To cite a striking instance. Unitarians consider that famous verse, I John, v. 7, "*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one,* as an interpolation. It is supposed by critics, that this was originally a marginal passage, written by some commentator when the scriptures were circulated in manuscript, and that some copyist transferred it to the text. Be this as it may, rational christians have suffered great blame for rejecting a passage, proved not to have been considered a part of holy writ for the space of seven hundred years: a passage albeit that unlearned and zealous trinitarians are sorry to lose, as it is, probably, the parent of their ancient doctrine of three persons in one God. Learned Trinitarians however agree with unitarians in the spuriousness or doubtfulness at this verse. A Greek edition of the New Testament has been published at the institution of Andover, omitting the above verse in the text, and replacing it in the margin. It will be seen therefore that some good comes from scrutinizing the received text, and applying reason to the dictates of error. It is apparent also that accusations against rational interpreters of scripture, and vindicators of the purity of the text, are unfounded.

Would it be imagined that those who are frequent and severe in denouncing all endeavours to expurgate the bible of uninspired matter, and who quote, as admonition to rational christians, this passage, *If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from all the things which are written in this book,* would themselves become examples, not of delivering scripture from indubitably false readings but, of altering the obvious sense of holy writ to strengthen a doctrine? I am about to cite a signal instance of wresting the scriptures, by an orthodox writer, which will doubtless surprize many who have been the objects of censure by writers of that class, and it will I hope astonish those who have supposed their party free from practices so commonly alledged against opponents.

A settled, calvinistic, clergyman, of this city, lately loaned to me vol xvii, of the "Christian Observer," for a particular purpose. On gratifying myself with a perusal of the article in question my curiosity was excited to look over the volume, as it is a work in high repute among calvinists throughout the christian world. I observed that a writer, "C. C." had communicated a series of papers, for each month in the year, entitled "Cursory remarks on Unitarianism, and the arguments by which it is usually supported." In no. 12, the author quotes a text to show the efficacy of Christ's death, as follows, Titus ii. 14. "The great God, our Saviour, Jesus Christ, gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." On reading this passage I was struck with much surprize. Is this so, thought I; has this verse always escaped my attention, until the present moment; have the trinitarians indeed so powerful a text in proof of the Trinity; Full of apprehension and doubt I turned to the passage, in my family bible, where I read as follows, Tit. ii. 13 *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;*

14 *Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

Judge of my astonishment! Two verses melted into one, and though quoted for another purpose ostensibly, yet inculcating the doctrine of the trinity against the obvious meaning of the passage. I ask you reader to contrast the *single* verse, as manufactured by the orthodox writer in the Christian Observer, with the *two* verses as recorded in the bible, and to see the artifice by which the text is made to declare the trinitarian doctrine. I then request it to be borne in mind that the writer boasts of his orthodoxy, that he writes to disprove the principle of rational christianity, that he occupies in twelve successive numbers of the Observer a conspicuous place in its pages, and that in one of these very numbers, in allusion to the reasoning of an opponent, he remarks "such trifling with the sacredness of scriptural langurge is a serious affair." May not the Saviour's language be here pertinently apptied? *Thou hyprocite, first cast out the beam out of thine own eye: and then shalt thou see clearly, to cast out the mote out of thy brother's eye.* S. A.

For the Christian Register.

DR. BANCROFT'S SERMONS.

The christian public in this vicinity, have recently been gratified by a volume of sermons, from the pen of the learned Doctor Bancroft of Worcester, exhibiting in a connected series of twenty nine discources, a view of most of the subjects of polemical theology, that have recently been the themes of controversy between *liberal* christians on the one hand and the self styled *orthodox* or *Calvinists* on the other. Notwithstanding the great variety of publications, that have almost deluged our country upon religious controversy, within the course of a few years, we have in vain sought for a work, of the character of the volume before us—a work calculated not so much to furnish additional instruction to the learned theologian, as to present the *state* of the controversy; to offer valuable knowledge, in a lucid and connected manner, to the great body of the community, at least to all those, whose views of the attributes of God, and of the scheme of redemption by Jesus Christ, teach them to reject that mysterious theology, *hard to be understood which the unlearned and un-*

stable wrest (in some cases we fear) *to their own destruction.* We would not be uncharitable, believing that a sincere and earnest desire to do the will of God, will be accepted of Him, whatever may be our particular views of any of the speculative doctrines of the Bible. We would merely suggest whether a system, that appears to be founded upon *belief* without reference to *conduct*, is not in danger of being perverted by those, who cannot always keep in mind the subtle distinctions of the schools.

This volume is calculated to excite interest, *not only* from the importance of the topics discussed, to all those who hope for salvation upon the terms of the Gospel:—*not only* from the able and learned manner in which those subjects are examined:—*nor yet* altogether, from the christian temper, the catholicism and candour exhibited throughout this work, but it derives additional importance from a recollection of the life and ministry of their venerable author. It is now more than thirty six years, since having cast off the shackles by which the divines of that period were generally enthralled through the force of early prepossessions, fostered by popular sentiment and public prejudice, this intrepid apostle of Unitarianism, erected the banner of his faith in the heart of the Commonwealth, and armed as he believed, in the panoply of truth, has ever since braved the denunciations of the bigotted, the misrepresentations of the interested, and the persecutions of the powerful. So rare are such instances in the history of our kind, that whenever they occur,—whenever we find those whose firmness leads them voluntarily, for the cause of truth, to encounter opposition single handed and alone, with an integrity of principle and a consistency of conduct, that resist the torrents of malignity and passion, that are ever directed against them, they involuntarily command our respect and homage. Such men are truly entitled to a degree of reverence. They ennoble our species, and elevate man in the great scale of existence. That these remarks are peculiarly applicable to the pious author of these sermons even his opponents have done him the justice to allow. For some years after his settlement at Worcester, he was excluded from the association of the clergy in that vicinity. Most of his *brethren* were unwilling to interchange pastoral labours with him, and many refused to acknowledge him as an authorized minister of the Gospel. More than one haughty Pharisee has impliedly said to him, *stand off,* —not because in my practice and in my heart, but with my lips and in my creed, *I am holier than thou.* During all these discouragements, supported by the affections of his own flock, we find him maintaining the same even course,

——————— "unmov'd
"Unshaken, unseduced, unterrified,
"His purity he kept, his love, his zeal,
"Nor number nor example, with him wrought
"To swerve from truth, or change his constant mind,
"Though single. ———————"

The great doctrines of the Reformation, *the sufficiency of the scriptures* as the only rule of faith and practice, and *the right of private judgment* in construing them,—doctrines so ably enforced in the sermons before us, appear to have been the guides of his ministry, and the event has so far proved an useful lesson to those who see the truth, and give it the assent of their understandings, but when called to place it in competition with worldly policy and interest, barely *look upon it and pass by on the other side.* Far otherwise has been the conduct of Dr. B. And now, when advancing years have led him to review his course, we find him confirmed in his early opinions, and willing to *labour more abundantly* in their defence. We find him surmounting every discouragement and bringing to the support of his faith "a mind sobered by age and reflection and invigorated by a long course of study and practical discipline." We rejoice that he is permitted to witness the rapid spread of the doctrines he has inculcated, and to see them increase on every side, that instead of *standing in his lot,* unaided and alone, he finds himself at the head of a numerous association of churches, located in adjacent towns, guided by clergymen distinguished for their christian graces, their piety and their zeal, *standing fast in one faith, with one mind, striving together for the faith of the Gospel, and in nothing terrified by adversaries.*

We congratulate the christian world upon the brilliant prospects that in long perspective appear to be opening upon them, "the prospects of reviving FAITH awakened HOPE and unfettered CHARITY." That the tendency of these sermons, is to hasten that glorious period, is our sincere belief;—and on some future occasion if leisure and opportunity permit we propose a further examination of this volume, whenever the columns of the Register are not occupied by more important matter,—premising however, that the followers of the Reformers acknowledge in their belief, no man as master, and that a large proportion of Unitarians are far from harmonizing with Dr. B. in many of the doctrines, taught in these sermons, particularly those relating to the person of Christ, and the future punishment of the wicked; but they apprehend no evil can result from the discussion of any doctrines in the mild and frank temper here displayed. G.

DOMESTIC SUMMARY.

THEOLOGICAL SCHOOL AT CAMBRIDGE.

The public examination of the Theological School at Cambridge was held at the University Chapel on Tuesday the 13th inst. The exercises commenced at nine o'clock, and were attended by a large number of the clergy of this vicinity, as well as a number of laymen. The number of ladies and gentlemen present was probably much less than it would have been, had it been generally known that the exercises were to be public.

The exercises were highly creditable to the young gentlemen who exhibited, as well as the enlightened and learned professors under whose instruction they are placed. We hope for the future to see the public mind more directed to this interesting occasion, and that the examinations will hereafter be honoured by the presence of all who feel interested in the progress of a pure and rational religion

The following are the subjects of the Dissertations read by the members of the several classes, on this occasion.

SENIOR CLASS.

1. An account of the formation of the received text of the New-Testament, with an estimate of its authority. - *J. D. Green.*
2. The character of the early Fathers, as interpreters of the Scriptures. *Saml Barret.*
3. On the gift of tongues - *G. R. Noyes.*
4. On the state of the soul immediately after death, - - - *Charles Robinson.*
5. On the Mosaic account of Creation, *John Porter.*

N. B. *Mr. John Prentiss,* excused on account of ill health.

MIDDLE CLASS.

6. On the advantages and disadvantages of a Liturgy - - - *Wm. Farmer.*
7. On the design of St. John's Gospel, *Wm. H. Furness.*
8. On the Inspiration of the New-Testament, - - - - *E. S. Gannett.*
9. On the temptation of our Saviour, *Henry Hersey.*
10. I am not come to destroy but to fulfil the law; or the connection of the Jewish and christian covenants. *Benj. Kent.*

N. B *Mr. Calvin Lincoln,* excused on account of ill health.

JUNIOR CLASS.

11. Mahometanism and Christianity contrasted as they are calculated to effect the intellectual and moral character, *E. P. Crafts.*
12. On the state of the Jews at the time of our Saviour's ministry, *E. B. Hall*
13. On the different opinions and sentiments entertained by the Apostles respecting our Saviour at different times. *A. Young.*

N. B. *Mr. E. W. Upham,* excused on account of ill health.

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The frigate Macedonian, which has been on a cruise of a few months, arrived lately at Norfolk with her crew in a very sickly and suffering condition. During her cruise she had lost 76 of her crew previously to the 3rd of August. The most prompt measures were taken immediately on her arrival for the relief and restoration of the sick.

It is reported that Quebec is thronged with Irish emigrants, who are extremely poor and dependent, and fears are apprehended that the ensuing winter will find many in a condition of as great distress and want as that to which many of the Irish peasantry have of late been subjected.

A celebrated counterfeiter by the name of Roswell Sturdivant, has lately been apprehended in the state of Illinois.

A depot of stolen goods has been discovered on Ward's Island, near New-York, and three of the thieves taken into custody by the police.

The Rev. Mr. Truair, pastor of the mariner's church in the city of New-York, has lately preached in Providence, Warren and Bristol, R. I. for the purpose of exciting attention to the religious and moral condition of seamen.

The leadmines on the Missouri are said to be among the richest in this material in the world. 750 pounds of good lead have been produced from 1000 pounds of ore. 3000 pounds are smelted in one furnace in 24 hours. The United States have sold a lease of the richest of these mines to a company in Kentucky. Some have doubted the right of the United States to grant the lease. The Indians are very tenacious of their claims. They say they have never sold them to the United States and that they will not part with them. It is conjectured however that as the company have a military force with them, they will take possession of the mines, Indian right and Indian opposition to the contrary notwithstanding,

Keene, N. H. Aug. 10.—On Sunday last, between the hours of three and four o'clock in the afternoon, two threatening clouds, from different points of the compass, appeared to meet over the high lands in the east part of Walpole. Soon after, a tornado commenced, the cloud taking a north-easterly course, thro' the north part of Surry, similar, though not so extensive or so destructive in its effects, as that which occurred at Warwick the last season. A number of barns and other buildings were entirely demolished, and some dwelling-houses considerably injured.

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We learn that the school committee (of which the Mayor and board of Aldermen make a part) have fixed on Wednesday the 21st inst. for the annual visitation of the Public Schools in this city, and the arrangements for the day will be the same as have been observed from time immemorial.—*Cent.*

Sail Cloth.—We are pleased to be able to announce the successful establishment of a manufactory of Sail Cloth on a new and improved principle at Stoneham, near this city, by a Mr. Johnson. Bolts of different numbers of Mr. J.'s manufacture have been sent for inspection to the Charlestown Navy Yard, whose fabric has been declared, by competent judges, to be decidedly superior, in beauty and strength, to any article of this kind ever exhibited in the United States. *Statesman.*

FOREIGN SUMMARY.

Pitcairn's Island.

An account of the interesting little colony situated on this island, is given in the first volume of the Christian Register, pages 24 and 111.

Capt. Ridgley, of the U. S. frigate Constellation, which has lately arrived from Valparaiso. has brought further intelligence respecting them, This intelligence was obtained from Capt. Arthur, of the American Whale ship Russell of New Bedford, (Mass.) which touched at Pitcairn's island, March 8, 1822.

The colony was found enjoying great peace and happiness. John Adams, the last of the Bounty's crew, was still living, and by his excellent example and instructions continued to guide his little flock in the paths of innocence and virtue.

The account given of the reception of Capt. Arthur, by the inhabitants is quite interesting, and if circumstances permit, we may on a future occasion give some extracts from it.

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Our latest news from England is by the Triton, capt. Bussey. She has brought London papers to the 9th and Liverpool papers to the 11th of July, They bring no news of importance.

The king had resolved to visit Scotland in the early part of August. He was to go thither by water.

The net produce of the revenue of Great Britian during the year ending July 5th, 1822, was £51,325,568, being upwards of one million and a half greater than it was in the preceding year.

The British navigation acts had received the Royal assent, and were to go into operation immediately after their passage.

The British Parliament has warmly canvassed the decree of the Russian Emperor, respecting the use of the waters on the northwest coast, and has protested against it.

The distresses of the poor in Ireland continue to be extreme. Whole families are said to have actually perished by starvation. Renewed exertions were making in England for their relief. Parliament has voted an additional £100,000.

The most distressing accounts have been received respecting the sufferings of the inhabitants of the isle of Scios. The barbarities of the Turks are beyond any thing that has been named, or even thought of in modern times. All the males above 12 years old were massacred, and the young children and females carried into captivity. The number of slain is stated at 25,000 and the number of captives at 26,000.

BRUSSELS, JULY 4.

It was well known that the object of Lucien Bonaparte, Prince of Canino, to Brussels, was the marriage of his eldest son with the eldest daughter of the Count de Servilliers (Joseph Bonaparte) this marriage was celebrated the day before yesterday at the Town-Hall and the Church, with the usual ceremonies.

LITERARY.

In the Boston Daily Advertiser of Aug. 10, very respectful notice is taken of a political and literary journal published semi-monthly at Port au Prince, and conducted by a number of Haytiens. It is called *Le Propagateur Haytien.* In a late number of this work complaint is made of an adulterated currency which is supposed to be made in the United States and transported to Hayti.

The National Advocate speaks in high terms of a book lately published, entitled "*A sketch of old England, by a New-England man.*" It is, says the Advocate, unquestionably the best American book published in this country for many years. It is an equivalent for every thing written against us by British authors, tempered with liberality and justice, and distinguished for taste and elegance.

We have read with much interest and satisfaction the discourse of the Rev. Dr. Harris, before the *African Society in Boston,* July 15. We recommend it to the perusal of our readers, not only as an eloquent testimony against the unchristian practice of domestic slavery, and in favour of humanity and benevolence, but also as containing, in the body of the discourse, as well as in the accompanying notes, a mass of important and instructive facts relative to the origin, progress, and final abolition, of the African slave trade.

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DEFERRED ARTICLES.

The following extract is from the Franklin Gazette.—We know nothing more of its authenticity than what is here stated.

DR. FRANKLIN.

The following is the conclusion of a will made by Dr. Franklin as early as the year 1757, on the eve of sailing for England. It has, we believe, never before been in print, and is now published as an additional proof of the pure sentiments and virtuous principles of that truly great man:—

"And now humbly returning sincere thanks to God for producing me into being, and conducting me hitherto through life so happily, so free from sickness, pain and trouble, and with such a competency of this world's goods as might make a reasonable mind easy; that He was pleased to give me such a mind, with moderate passions, or so much of his gracious assistance in governing them, and to free it early from ambition, avarice and superstition, common causes of much uneasiness to men; that He gave me to live so long in a land of liberty, with a people that I love, and raised me though a stranger, so many friends among them; bestowing on me, moreover, a loving and prudent wife and dutiful children; for these and all his other innumerable mercies and favours, I bless the Being of Beings who does not disdain to care for the meanest of his creatures. And I reflect on those benefits received with the greater satisfaction, as they give me such a confidence in His goodness, as will, I hope, enable me always in all things to submit freely to His will, and to resign my spirit cheerfully into His hands, whenever He shall be pleased to call for it; reposing myself securely in the lap of God and nature, as a child in the arms of an affectionate parent.

B. FRANKLIN."

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No two things differ more than hurry and despatch. Hurry is a mark of a weak mind, despatch of a strong one. A weak man in office, like a squirrel in a cage, is labouring eternally, but to no purpose, and in constant motion without getting on a jot; like a turnstile, he is in every body's way, but stops nobody; he talks a great deal, but says very little; looks into every thing, but sees into nothing; and has a hundred irons in the fire, but very few of them are hot, and with those few that are, he only burns his fingers. *Rich. Vis.*

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ORDINATION.

Ordained at Falmouth, on the 31st ult. the Rev. Silas Shores, over the 2d Congregational Church. Introductory prayer and Sermon by Rev. Otis Thompson of Rehoboth; Consecrating prayer by Rev. Alvan Cobb of Taunton; Charge by Rev. Henry Lincoln of Falmouth; Right hand of Fellowship by Rev. David L. Hunn of Sandwich; Concluding prayer by Rev. Josiah Sturtevant of Barnstable.

MARRIED.

In this city on Monday evening last, by Rev. Dr. Gardner, Mr. Joseph R. Tuft to Mrs. Mary Manning.

In Watertown, on Sunday evening, by Rev. Mr. Francis, Mr. George Coolidge to Miss Relief Bright, both of Watertown.

In Duxbury, Mr. Simon Whitney, of Petersham, to Miss Sarah Holmes of D.

In Reading, Penn. Rev, Timothy Alden., of Meadville, President of Alleghany College, to Miss Sophia Louisa Luker Mulcock, daughter of the late Mr. Geo. M. of Philadelphia.

DIED.

In this city, on Sunday, Mrs. Lydia Maria Greele, wife of Mr. Samuel Greele, A. M. and eldest daughter of the late Chief Justice Sewall, aged 31.

Mrs. Fear Scudder, aged 34, wife of Mr. Charles Scudder.

On Sunday, suddenly, Mr. John Sullivan, aged 42.

In Charlestown, on Sunday, Mr. John Hancock, aged 45.

In Middletown, Con. on the 27th ult. Rev. Walter Cranston, Rector of Christ Church in Savannah, in the 33d year of his age. He was graduated at Harvard University in 1810, and on the following year was appointed tutor of the Greek language at the same Institution.

In Vienna, the Baron Poffendorf, aged 80, one of the most distinguished statesmen of the Austrian empire.

From Poulson's Philadelphia Paper.

To the brief, but comprehensive memorial of JAMES PERKINS, Esq. in the public Journals of Boston, announcing his death, there are many here, in Philadelphia, who sincerely and sorrowfully respond. Boston was the more immediate scene of Mr. Perkins' philanthropy, of his public spirit and public services; and the loss of these his own townsmen have to deplore. But of his honour, capacity, and enterprize as a merchant, of his general benevolence, his urbanity and hospitality, and of his store of knowledge, collected not merely from books, but from travel and personal observation—of these he has left friends in Philadelphia, and others yet more distant, who will cherish a recollection, while with sorrow they hear of his sudden demise.

Deaths in New-York last week, 80—of fever 5; dysentery 6; diarrhæa 3; Cholera Morbus 2.

Deaths in Philadelphia 55; fevers 12; dysentery 9; Diarhœa 6; Cholera Morbus 16.

NOTICE.—The Annual Meeting of the "*Society for the promotion of Theological Education in Cambridge University*" will be holden in Boston, in the Hall of the Medical College, Mason-street, on TUESDAY, Aug. 27th, at 12 o' clock.

The Society will attend religious services at the Church in Federal-street, on the Evening of the Lord's Day, immediately preceding Commencement, being the Evening of August 25th.—The Annual Discourse will be preached by the Rev. John Pierce of Brookline. The services will commence at 7 o' clock.

F. PARKMAN, *Rec. Sec.*

Aug. 16.

Just published and for sale at this office, and at the bookstores generally, "REMARKS, *addressed to the conscientious of all denominations, on the subject of* PRAYING FOR ONE ANOTHER"—first published in the Christian Disciple. This is a neat duodecimo tract of twelve pages. It is offered at *two dollars* per hundred, *thirty one cents* per dozen, *three cents* single.

Aug. 16th.

Gospel Advocate.

JUST published, by JOSEPH W. INGRAHAM, Franklin Avenue, Court street, the *Gospel Advocate* for August, 1822.

CONTENTS.

Theological.—On the Received Translation of the Scriptures.—Brief argument in Favour of Episcopacy, from Stackhouse's Body of Divinity.—The influence of Christianity on the savage character—Extracts from Heckewelder's Narrative.—Sermon, No. XVII. On Nehemiah ii. 17. Delivered in Boston, before the Convention of the Protestant Episcopal Church of the State of Massachusetts, June 19, 1822.—On Conduct towards other Denominations, extracted from Bishop White's Address to the Convention of Pennsylvania.—Hieronymus, in reply to P. C.—On parochial Visitations.—Poetry. Extract from the Messiah, translated from the original German of Klopstock, Book II. (continued from p. 195.)

Religious intelligence.—Pennsylvania Thirty-eighth Annual Convention, Clergy; Congregations; Bishop's Address; Episcopal Acts: Religious Societies; Funds, —Removals; Parochial Reports; Standing Committee; Delegates.—Boston Society for promoting Christianity among the Jews, Circular Letter.—North American Indians—Further Extracts from Mr. Hodgon's Journal (continued from p. 200.)—South Carolina Extract from the Report of the Charleston Sunday School Society.

Dr. Ware's Answer to Dr. Woods' Reply.

CUMMINGS & HILLIARD have just published—*An Answer to Dr. Woods' Reply, in a second series of Letters addressed to Trinitarians and Calvinists,* by HENRY WARE, D. D. Hollis Professor of Divinity in the University at Cambridge.

They have, also, Dr. Channing's Ordination Sermon, Dudleian Lecture, &c. and all the pamphlets elicited in the present theological controversy. *May* 17.

POETRY.

THE VILLAGE CHURCH.

BY CUNNINGHAM.

I love the organ's joyous swell,
  Sweet echo of the heavenly ode;
I love the cheerful village bell,
  Faint emblem of the call of God.
Waked by the sound, I bend my feet,
  I bid my swelling sorrows cease;
I do but touch the mercy seat,
  And hear the still small voice of peace.

And, as the ray of evening fades,
  I love amidst the dead to stand;
Where, in the altar's deepening shades,
  I seem to meet the ghostly band.
One comes—Oh! mark his sparkling eye,
  The light of glory kindles there;
Another—hear his deep drawn sigh—
  O—'tis the sigh of dumb despair.

Another treads the shadowy aisle,
  I know him—'tis my sainted sire—
I know his patient, angel smile,
  His shepherd's voice, his eye of fire;
His ashes rest in yonder urn.
  I saw his death, I clos'd his eye;
Bright sparks amidst those ashes burn,
  That death has taught me how to die.

Long be our Father's temple ours,
  Wo to the hand by which it falls:
A thousand spirits watch its towers,
  A cloud of angels guard its walls,
And be *their* shield by us possess'd.
  Lord, rear around thy blest abode,
The buttress of a holy breast,
  The rampart of a present God.

MISCELLANY.

From a London Publication.

VATICAN LIBRARY.

"There has been in all ages a library attached to the papacy. Its size and consequence many centuries ago, I cannot find mentioned in any ecclesiastical writer. It moved with the Popes to Avignon, and afterwards to Rome. It always maintained a respectable superiority over the other libraries of the holy city. Pope Nicholas V. materially enlarged it, for he employed his nunicios in countries where the Roman See was paramount, and even in Greece, not so much to extend the authority and add to the pecuniary wealth, as to increase the intellectual power and the literary riches, of Rome. His immediate successors were not men of learning, and therefore the library was disregarded. The glory of pursuing the aid of Nicholas was reserved for Sixtus IV. who collected books from all quarters; appointed Bartolomeo Platina, a man of sound learning their keeper; built the Vatican library for their reception; and opened the treasures to the free access of the public. Before this time, the pontifical manuscripts had been kept in the palace of the Lateran. The papal collection, thenceforth called the Library of the Vatican, became famous as the most splendid and valuable literary institution in Italy. The successors of Sixtus IV., particularly Julius II. and Leo X., annually appropriated large sums for the purchase of manuscripts and printed books. The Vatican is the mirror of public taste. In former ages, works on law and theology were its distinctions; but when Greek and Roman lore was studied with a scientific rage, choice fragments of classical authors were collected from various and remote quarters, and Rome became once more the depository of ancient learning. The library was stationary in the time of Hadrian; but, in the sack of Rome, during the pontificate of Clement VII., many of the books were burnt and destroyed by the barbarian invaders. The glories of the Vatican revived when Paul III. was made Pope. The charge of the books and the direction of the copying of manuscripts is divided between an officer called Custode, or keeper, and the Bibliotecario, or librarian. Among the keepers of the Vatican in my time, I recollect none whose history is interesting to literature. They were all men of respectable classical attainments, and well skilled in the title of books. But of the librarians, many were men of talents as well as of philological and bibliographical learning."

EXTRACT FROM THE LIFE OF THEOPHILUS R. GATES.

"A writer, [Erasmus] as long since as the days of Luther, in a degenerate state of Christianity, delivers the following testimony: 'If there is in the affairs of mortal men, any one thing which it is proper uniformly to explode; which it is incumbent on every man, by every lawful means to avoid, to deprecate, to oppose; that one thing is, doubtless, WAR. There is nothing more unnaturally wicked, more productive of misery, more extensively destructive, more obstinate in mischief, more unworthy of a man as formed by nature, much more of man professing Christianity; yet wonderful to relate, it is not only undertaken and conducted by unbelievers, but by christians; not only by laymen, but by priests and bishops; nor are there wanting men learned in the law, and even divines, who are ready to furnish firebrands to the nefarious* work. Whence war is now considered a thing so much of course, that the wonder is how any can disapprove of it—so much sanctioned by authority and custom that it is deemed impious, indeed almost heretical, to bear a testimony against it.'

"As it was then, so it is now, for this pestilence of war, which the same author observes, made its way like most other evils among a christian people, by little and little, and crept in under the disguise of seeming good, and is now so sanctified by authority, and almost universally practiced, that to comply with it is esteemed a virtue, and to stand out against it is adjudged a crime.† But let a person for one moment reflect upon the whole tenor of our Saviour's life, and call to mind his precepts, and I think, if he has any love to him, he will sooner yield up his life to death than deny him and his words by perpetrating the horrid deed of taking away the life of a fellow creature. If we are the disciples of Christ we are under the express prohibition not to resist evil, but commanded to 'love our enemies, do good to those that hate us, and pray for them that despitefully use us and persecute us.'

* What is it (says a modern writer) but the intellectual darkness with which men are enveloped by wicked priests, that makes them so much like the devil, diffusing the misery they suffer, shooting one another for pay, cheating and being cheated, robbing and being robbed, deceiving and being deceived, assassinating and being assassinated, plunging their fellow creatures into hell, and precipitating themselves thereunto after them.

† What an assemblage of folly and madness must this world now present to a feeling and pious mind! If a man sends a challenge to another, and he refuses to come forward to take away his life, or expose his own to be taken, he is considered as disgraced, and not fit for honourable society. If any one fight with desperation and slaughters a number of his fellow creatures, and dies of his wounds, braving death with a sullen indifference, they will declare "he fought like a hero, and died like a christian!" Indeed the whole art of man seems to be employed to find out some expert way to kill each other, and one man is honoured just in proportion to the number he can kill. If he kills his thousand he passes for a brave man, and is respected! If he kills his tens of thousands, he is cried up as a great man, and held in high veneration!! But if he can succeed in killing his hundreds of thousands, he dies covered with glory, and his name is immortalized!!!

DUELLING.

Extract from a work entitled "Modern Chivalry," written by the late facetious H. H. Breckenridge, of Pennsylvania.

"I have two objections to this duel matter: the one is, lest I should hurt you; and the other is, lest you should hurt me. I do not see any good it would do me to put a bullet through your body; I could make no use of you when dead, for any culinary purpose, as I would a rabbit or a turkey. I am no cannibal to feed on the flesh of man. Why then shoot down a human creature, of which I could make no use? A buffaloe would be better meat. For though your flesh might be delicate and tender, yet it wants that firmness and consistency which takes and retains salt. At any rate it would not be fit for long voyages. You might make a good barbacue, it is true, being of the nature of a racoon or an opossum; but people are not in the habit of barbacuing any thing human now. As to your hide, it is not worth taking off, being little better than that of a year old colt. As to myself, I don't like to stand in the way of any thing that is harmful; I am under apprehension you might hit me. That being the case, I think it most advisable to stay at a distance. If you want to try your pistols, take some object, a tree, or a barn door, about my dimension. If you hit that, send me word, and I shall acknowledge that if I had been in the same place, you might also have hit me."

REWARD OF PARENTS.

"The purest pleasures we taste in this world arises from the sight of the happiness of which we have been the authors. There is a secret tenderness in our nature, which loves to sooth and gratify itself in the exercise of the lowest offices of affection. It is pleasing to shelter a plant from the roughness of the elements; to protect a helpless animal from harm. To assist the weak and friendless, and raise the sick man from the bed of languishing, affords an exquisite satisfaction. But if the preservation of a mortal creature to a few years of doubtful character, it may be of tribulation and anguish, is the occasion of such blessedness, how great shall be the transports of that hour when they who have received mercy to be faithful, shall present the CHILDREN, to whose safety and moral purity they have been devoted, to be admitted with the innumerable company of the blessed to the transcendant and unchangeable glories which shall be revealed."

Agricultural.

[From an Address to the Essex Agricultural Society by TIMOTHY PICKERING.]

It is 17 years since, riding from Boston into the country with a friend, and passing a farm consisting on one hand, of gentle hills, and on the other of a plain, to which latter part greater quantities of manure had been applied, but which produced only a very transient fertility: *That* (he remarked) is good land—*this* (the plain) is riddle land.' After we had parted, his expression, riddle land, occurred to me. And what (putting the question to myself) is riddle land? That which is of so open, loose a texture as to let the rain falling on it pass through it, as water poured into a riddle or seive, and carrying down with it the essence of the manure below the roots of plants for whose nourishment it is applied. But is it true, that on such land, or on any land, the fertilizing parts of manure escape by sinking beyond the reach of plants? If they do, how happens it, that in lands which have been cultivated and manured for ages, every layer of earth below the cultivated soil, is nevertheless, found dead and barren? It is not for this reason, that farmers in general cautiously avoid ploughing deeper than the soil, lest by stirring that dead earth, and mixing it with the soil, they should lessen its fertility? The result of a little experiment which I had made prior to our revolution then occurred to me. Its recital may in some other respects be useful.

Within a stone's throw of my father's house was a piece of sandy loam, which from its contiguity to the dwelling-place of himself and ancestors, for upwards of a hundred and thirty years, must have been kept a large portion of that time in tillage, and consequently have been often manured. Yet the coloured soil was no more than five or six inches in depth. This soil I removed from one spot, within three or four inches next beneath it. Of the next red earth, I then took up as much as measured a peck and a half. Dividing a long box into equal portions by a board, into one I put a peck of the red earth; and into the other a half peck intermixed and incorporated with a half peck of clay—perfect clay to the touch; but it was taken from the edge of the clay-pit holding water, where cattle often drank, and a flock of geese bathed during the summer. Hence the apparent clay was doubtless impregnated in some degree, with the dropping from these animals. This box I placed on the surface in a garden. Adjacent to it, I sank, to a level with the surface, a small earthen pot filled with the same sort of clay. In these three places I sowed turnip seed, as late as the 20th of August. In a few days I reduced the number of turnip plants in each to three. The pot of clay even with the surface, received sufficient water from rain; but I regularly watered the parcel of earth in the box bestowing equal quantities and at the same time on each division. Near the close of October, I carefully took up the turnips and washed them, leaving upon them the fibrous roots and leaves. The three which had grown in the pot of clay weighed ten ounces—the bulbs not to the taste, stringy and tough. The three from the dead red earth weighed only three ounces, and the bulbs were soft, spongy and insipid. But the three which had grown in the mingled red earth and clay weighed twenty-four ounces, and the bulbs were of good texture, and well flavoured.

From the facts above stated, I felt authorized to infer, that all the last manure (that is, all the parts not imbibed by the roots of plants nor remained in the soil) instead of sinking below the sphere of vegetation, *rose* into the atmosphere: and that 'riddle land,' (land on which the effects of manure were not lasting) however highly manured, lost its fertility, not so soon by letting the essence of the manure *sink* speedily through it, but by *incapacity to retain it against the power of evaporation.*

My own practice, since has been conformed to this conclusion; diligently ploughing in all manure as soon as spread; even so far as to spread in the morning no more than could be ploughed in before the hour of dining; and while the cattle were eating, to spread only so much more as they could plough in by night.

SALTING CATTLE.—A writer in the Vermont Yeoman says that salting cattle in the winter is extremely injurious, and recommends that six quarts of salt per ton should be put upon the hay when it is put in the barn. This will prevent injury from heat, more of the hay will be eaten by the stock, and less wasted, and the cattle will thrive better.—Six quarts of salt used in this way is worth 18 quarts used in any other way. *Hamp. Gaz.*

ANALYSIS OF TEA.

"An opinion has long prevailed that Green Tea is impregnated with poisonous substances, in consequence of its being dried by the Chinese, on copper plates. Altho' it was easy to have ascertained on the spot, no one seems to have regarded it, as of any consequence, and we have been going on drinking, what has been almost universally considered, a deleterious infusion, without appearing in the least apprehensive of its consequences.

"The fact is, green tea is as free from pernicious qualities as black tea, which has been recently ascertained in London, by a variety of experiments. A member of the Royal Institution has published the result of these, in which he says, that "ammonia was never indicative of the least particle of copper, in samples of green tea, which were perfectly genuine." He also states that the tea is dried in China, on porcelain slabs, and not on copper plates as generally supposed, and that the Northern Tartars are entire strangers to black tea, the green tea being only familiar to them. It seems that that there are two distinct species of genus THEA; the thea bohea, and thea viridis; and that *hot alcohol* poured on green tea, does not cause the evolution of the leaves, but that they may become black and thus resemble black tea, not infused.

From this statement it appears, that the prevailing idea, as to green tea, is one of those vulgar errors, which the progress of science alone has dissipated, and that instead of swallowing a poisonous substance, when we use it, we are drinking a wholesome beverage."

The Nutmeg.—The nutmeg tree is a beautiful vegetable. The stem, with a smooth brown bark, rises perfectly straight. Its strong and numerous branches proceed regularly from it in an oblique direction upwards. They bear large oval leaves pendulous from them, some a foot in length. The upper and outer surface of the leaf is smooth, and of a deep agreeable green. The under and inner surface is marked with a strong nerve in the middle of the leaf, from the foot stalk to the point; and from this middle nerve others proceed obliquely towards the the point and edges of the leaf; but what distinguishes most this inner surface, is its uniform brown colour, without the least intermixture of green, and as if strewed all over with a fine brown powder. The whole leaf is characterised by its fragrant odour, sufficiently denoting the fruit which the tree produces. This fruit, when fresh, is about the size and figure of a common nectarine. It consists of an outward rind, between which and the inward shell, is found a reticulated membrane or dividend skin, which, when dried, is called the mace. What is known by the name of nutmeg is the kernel within the shell, and is soft in its original state.

Ev. Gazette of July 13.

Peach Trees.—Make boxes around your trees about one foot in height, and in capacity, exclusive of the tree, to hold a peck; fill this with bark taken from tan vats, pressing it a little together, and your trees will remain free from worms around the roots, which are so destructive to trees, as it is found that worms will not inhabit this bark it ever so old. *N. H. Sent.*

Cure for the Piles.—Take a small armful of Beech-twigs, with the leaves on, press them closely into a kettle, pour to them about three pails full of water, boil it down to about one gallon, pour this boiling hot into an appropriate vessel, and let the patient set directly over the steam during twenty or twenty-five minutes, which effects the cure. *ib.*

THE CLIMAX.

At the conclusion of the American revolution, Dr. Franklin, the English ambassador, and the French minister, Vergennes, dining together at Verseilles, a toast from each was called for and agreed to. The British minister began with

"*George III.*—Who like the Sun in his meridian spreads a lustre throughout and enlightens the world.

The French minister followed with

"*The illustrious Louis XVI.*—Who like the Moon, sheds his mild and benignant rays on and influences the globe!

Our American Franklin then gave

"GEORGE WASHINGTON, *Commander of the American Army*—Who, like Joshua of old, commanded the Sun and Moon to stand still, and they obeyed him."

From Butler's Reminiscences.

SLEEP.

When the Jesuits settled the plan of education, in the college of Clermont, the physicians were consulted on the portion of time, which the students should be allowed for sleep. They declared that *five* hours were *sufficient*, *six* an abundant allowance, and *seven* as much as a youthful constitution could bear without injury.

A cure for ENNUI.

EMPLOYMENT.

The safe and general antidote against sorrow is employment. Sorrow is a kind of rust of the soul, which every new idea contributes in its passage to scour away. It is the putrescence of stagnant life, and is remedied by exercise and motion.

A servant maid went to a lady of quality, for hire, in the capacity of housemaid. Pray my lady (said the girl) who is to rub the furniture, the footman, or me? Neither, replied the lady, I do it every day for my health's sake, and I wish other ladies of quality would do the same, to cure them of the vapours.

FAME.

The Swedish Embassador, during the Protectorate of Cromwell, complained that his business had been delayed, owing to *one Mr. Milton*, a blind man, who at that time was secretary to Cromwell.

Commerce of New York.—The amount of duties secured at the Custom House to this city, for the first six months of the present year, ending on the 30th June, was $5,244,815.

PRIVATE PUPILS WANTED.

A Theological graduate of Harvard University, who has been in the habit of instructing, is desirous of taking charge of a few private pupils in classical studies, or in the different branches of English education For further particulars inquire at this office.

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